

THE CHRISTIAN CENTURY

O INFINITE mercy! He that lent us all that we have, and in whose debt-books we run hourly forward till the sum be endless, yet owes us more and bids us look for payment. I cannot deserve the least favor He can give, yet will I as confidently challenge the greatest as if I deserved it. Promise indebtedness no less than loan or desert.—

JOSEPH HALL

CHICAGO

The CHRISTIAN CENTURY COMPANY

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The Christian Century

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ways at a premium. News items are so-
licited and should reach us not later than
Monday of the week of publication.

OUR SHIFTING FRONTIER

For seventy-five years it moved steadily
Westward: Ohio, Indiana, Illinois, Mis-
souri, Kansas, Colorado, California. Then
it veered to the Northwest. Again it was
in the South. Now, for the plea that we
make, it is the East and the new districts
of our great cities.

As we come to our Centennial is there
not an open door where it was in the
beginning—in the country districts? Then
it was to call out of the denominations
those who, a hundred years ahead of
their ages, were ready for liberty and
union in Christ. Now it is to weld to-
gether into one the local congregations
of many names that are about to die.
The telephone, trolley and rural free
mail delivery have reached the farmer
as weekly mails did a century ago. He
has accepted progress in agricultural
methods and domestic arrangements. He
is ready for cessation of religious hos-
tilities. The Canadian North-West leads
in the movement. Ontario follows hard
after. The states will come along faster
than anyone will dare to predict.

Intelligent and consecrated leadership
and supervision is needed for this work
of amalgamation. The State Missionary
Society and its Secretary must supply
this direction. They must be "wise as
serpents and harmless as doves." All
the churches of the state—large and
small, strong and weak—should stand
back of them. This united support should
express itself in generous offerings No-
vember 3d. Enable them to employ able
and devoted men to superintend these
local union movements, as successive
fields become ripe.

Already we can forecast the magnifi-
cent Bible School progress that will be
reported at Pittsburg in 1909. No pecu-
liar gift is needed to foretell tremendous

missionary gains in all fields both in
offerings and conversions; the general
aim of a million dollars has already been
passed. Now the way opens to report a
thousand churches added, not by estab-
lishment but by union. Even if only a
hundred should be counted, it would be
one of the supreme victories of the cam-
paign. Strengthen the hands of your
state organization for the crisis. Stand
together for the victory of God!

W. R. Warren,
Centennial Secretary.

HOW TO INTEREST MEN IN THE STUDY OF THE BIBLE.

A serious problem confronts the min-
ister who wishes to conduct the most
profitable Bible study among his people—
namely, the choice between courses of
study which will give his classes a
knowledge of the facts of the history and
biography contained in the Bible, and
courses which will more directly add to
the efficiency of his people as practical
Christians, and will develop a deeper and
more spiritual religious life. Undoubt-
edly neither of these two classes of work
are exclusive of the other. A good course
in either field will produce results in
both, but there are times and circum-

Jesus in its relation to modern social and
moral problems. The themes are as fol-
lows: (1) The Sources of the Teaching
of Jesus; (2) The Character of God as a
Basis of Morality; (3) The Highest Good
According to the Teaching of Jesus; (4)
Sin and Punishment; (5) Repentance,
Forgiveness and Faith; (6) Brotherhood
Through Sonship; (7) The Family; (8)
Wealth and the State; (9) Practical ques-
tions concerning modern life.

Each month's work is introduced by a
preview and followed by topics for dis-
cussion and review questions. Some of
the practical topics selected at random
are as follows: How far has the attitude
of faith in God, exhibited by such relig-
ious communities as the Puritans, Quak-
ers, etc., has a part in shaping the life
of our country? An inquiry into the re-
lation of the working classes to the
church, and the church's responsibility
to the working classes. What are the di-
vorce laws of your state? What moral
questions are involved in thrift, the habit
of saving? What is the responsibility of
the state to ex-convicts? How far does
the state undertake to regulate the
morals of its citizens?

The study of this course by groups of
men, young or old, would lead to a more
intelligent handling of problems connect-
ed with civic, political and social life and
an increase in the influence of the church
in the modern world. The lack of courses
appealing expressly to men has been very
great.

The second new course, *The Universal
Element in the Psalter* is intended to be
of special assistance in fostering the dis-
tinctively religious spirit. Its topics sug-
gest the inspiration which comes from
studying the deep religious experience of
others. They are (1) The Cry of the
Psalmist; (2) The Trial and Triumph of
Faith; (3) Longing for Communion With
God; (4) Songs of Assurance and Hope;
(5) Songs of Praise.

The Institute is especially seeking to
encourage the study of the Bible in the
home, and has arranged a very conven-
ient plan by which a pastor may direct
and keep a record of the Bible study of
the members of his congregation without
actually conducting a class, a task which
many ministers are not able to add to
other duties.

These two courses are certainly steps
in the right direction.

The Institute may be addressed: The
American Institute of Sacred Literature,
Hyde Park, Chicago, Ill.

Remember State Missions November 3rd

stances in which one or the other needs
special emphasis.

The popular courses of the American
Institute of Sacred Literature have for
many years and with good reason, in
view of the prevailing ignorance of the
Bible, emphasized the historical study of
the Bible. Two new courses of unusual
interest, which indicate a new direction,
have just been brought to our attention.

The first is a course on the *Social and
Ethical Teaching of Jesus*. It appeals to
all who wish to study the teaching of

Capable Men

may have steady employment with income from
\$700 to \$1,500 a year. **Permanent positions** for
right men

☞ Teachers, ministers and college men preferred.

☞ Work can be developed into a good, permanent
local business.

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358 Dearborn St., CHICAGO, ILL.

The Christian Century

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No. 44

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE SPIRIT OF UNION.

The Disciples of Christ, watching with attentive scrutiny the signs of the times, must feel that the great principle of unity for which they have earnestly contended is coming daily to more effective expression in the life of the churches. Every token of progress in this direction is hailed by us with satisfaction as a justification of the plea we have ever made, and as a proof that that plea is becoming an accepted article in the creed of Christendom.

For three or four years the Congregationalists, Free Methodists and United Brethren have been discussing the question of organic union, not without hesitation on the part of some in each of the three denominations. Perhaps the Congregationalists were least interested in the plan, since they are the strongest of the three bodies, and yet the union spirit seems to have carried all before it at the Council held in Cleveland ten days ago. It is probably only a matter of months until this great step forward in the unification of Protestant forces in America will be made.

The union of Baptists and Disciples in Canada is so far on the way to consummation that it may be regarded as practically certain in the near future. The conferences looking to this result have been marked by cordiality and enthusiasm on both sides. Especially notable was the session at the Norfolk Convention in which Dr. Stackhouse of the Baptist Missionary Association in western Canada voiced the feelings of his brethren in a most telling appeal for union between Baptists and Disciples in the great Northwest. That it met a most emphatic response from the great audience representing our brotherhood was only to be expected. To see our evangelists in that field, headed by Romig, working side by side with the Baptist forces and making absolute unity with them only a matter of adjustment and conference, is to behold the dawn of the day whose coming we have waited long.

At the Indianapolis Congress a year ago a committee of ten was appointed by the Disciples to confer with a similar committee of the Baptists regarding methods of cooperation in all the territories where the two churches meet. In the hope that union of an actual and visible character may be the result at no distant day. This committee has conferred with the Baptist brethren and is now maturing a plan looking to the end desired. It is thought that by the time the next Congress meets in Bloomington a report highly interesting and encouraging may be submitted.

From across the water equally cheering news has recently come. At a great meeting in September held in Wesley's Chapel in London, the mother-home of Methodism, there was witnessed the

union of the Methodist New Connection, the Bible Christians, and the United Free Methodist churches. The new organization is to be called the United Methodist Church. It possesses 2,421 churches, 180,000 members, and 322,758 Sunday school scholars. There are 848 ministers and 5,621 lay preachers.

Concerning this step one of the most authoritative voices in England utters the following words, which will be echoed heartily by every Disciple and by all who love the appearing of the Lord in the power of his kingdom:

"The least thoughtful have had forced upon them the great movement for unity that is asserting itself over the world. It has already achieved notable triumphs. But in Canada, in Australia, and in South Africa, there is a strong desire to effect the union of the Free Evangelical Churches. It may very well be that long ere this century closes we shall see in these lands the Presbyterians, the Methodists, and the Congregationalists, one body, and the tide of union may sweep in other denominations. What Christian can fail to rejoice in this? For this unity our Lord prayed, and what is happening is an answer to His prayer."

THE SOUTH AND PROHIBITION

The most spectacular and convincing triumph of order and sobriety over the forces of riot and misrule is to be seen in the practical annihilation of the saloon in the southern states.

The victory has been won so quietly and with so little outward demonstration that north of Mason and Dixon's line we have hardly realized that one of the greatest moral conquests in history was being achieved.

With a certain sense of humor the northerner has heard from time to time reports of efforts toward temperance and prohibition in the South, but it was difficult for him to conceive of actual success for the cause in the land of the cocktail and the mint julep.

As a recent writer says:

"Prohibition and the South! Thirty years ago the 'Devil and Holy Water' would have been considered a more likely pair of running mates. But, unless something stems the present tide, it is a matter of months until there will not be a saloon from the Potomac to the Rio Grande, and a toddyless Sahara will stretch from Mason and Dixon's Line to the Gulf of Mexico."

In the North men have wondered whether the fight for a sober life was worth while. The work of temperance reform has at times seemed very hard and discouraging. In the prohibition ranks there has been not a little loosening of girdles and laying aside of swords, as if the fight were hopeless.

Not that the men of courage have ever given up, or turned back. But there is a host whose interest ebbs with slackening success. And unfortunately when once they have gone home, the three hundred real warriors who are left feel their loss.

But suddenly from an unexpected quarter comes the report of victory so clear and encouraging that new life is instantly awakened in even the partial foes of the saloon.

"Every southern state to-day has vast areas of dry territory. South Carolina has closed her saloons and established dispensaries; the governors of North Carolina, Florida and Mississippi are avowed Prohibitionists; West Virginia is considering legislation to stop both manufacture and sale; Kentucky has but four counties that are entirely wet, against ninety-four that are entirely dry. In Mississippi there are but seven counties where liquors are sold; there are only four irrigation spigots in Tennessee; whisky stands in the last ditch in Alabama. In Oklahoma and Georgia they have made the drought unanimous.

Surely this is God's work, and it is marvelous in our eyes. God's and the brave men who have never doubted nor hesitated. In this triumph of right over wrong the religious press has had no little part. Its testimony has been definite and resolute from the first. We recall that for years our spirited and progressive contemporary, the Christian Courier of Dallas, Tex., has sounded the slogan "The saloon must go!" with never-wearying insistence. Well, the saloon is going throughout the Southland, and our good friends are beginning to see of the travail of their souls and be satisfied.

In this fight the South has many advantages over the North. The South is true American stock, the North is peopled largely by the foreign-born. The South is composed in very large degree of farmers and dwellers in small towns and cities, while the population of the North is urban in large measure. The huge centers of congested life are in the North. This is a great disadvantage. Then the South has had the negro problem, which compelled the abolition of the saloon in sheer self-defense.

At bottom Prohibition is an economic as well as moral movement. When a community awakens to the fact that it is not only debased, but is losing money and is actually threatened in its home life and its womanhood by the saloon, it will rouse itself like a lion and tear the traffic to shreds. This experience the South has had. The North is beginning to understand that it is suffering from the same cause and in the same ways. The time of arousal is rapidly approaching. The saloon must be destroyed.

THE LAYMEN'S EVANGELISTIC CAMPAIGN.

There is at the present time in progress in this city a very remarkable evangelistic effort which is attracting wide attention. A great double-roofed, steam-heated tent has been erected on the northwest side of the city and evangelistic services are being held twice daily with crowds in attendance.

The significant feature about this effort is the fact that it is entirely in the hands of the lay forces of Chicago. The men's clubs and brotherhoods of the various churches have been slowly maturing strength and fostering enthusiasm for the past three years until some kind of aggressive campaign became the inevitable expression of these latent forces.

Last year Mr. Gypsy Smith spent two or three weeks in Chicago under the direction of this organization and with very notable results. Mr. Smith is an evangelist of rare personality and his message is one of intense earnestness and spiritual fervor. He has his convictions regarding theology and biblical studies, but he never obtrudes them upon his audiences in a controversial way. His visit in Chicago was a benediction.

The leaders of the work felt that another enterprise of similar character must be undertaken this season. Mr. Torrey seemed the most available leader. He is a very different man from Gypsy Smith. He is one whom many ministers find it impossible to follow in his dogmatism, legalism and lack of touch with all modern and open-minded conceptions of the Christian religion. Mr. Torrey has been ecstatically praised by the conservatives and as emphatically denounced by the more progressive section of the churches wherever he has gone. The leading English religious journals openly discussed issue after issue the ques-

tion whether his work in England two years ago did not do more harm than good to the cause of Christianity.

At the same time no one doubts Mr. Torrey's sincerity and consecration to his work. He has won thousands to the acceptance of the Christian life. It is one of the wonders of our holy faith that it claims the testimony of men of widely diverse opinions and attitudes of mind, and triumphs through the services of all. When the officers of the laymen's evangelistic campaign found that Mr. Torrey was the most available leader they secured him at once, and men of varying opinions regarding the sanity and effectiveness of his work have united in pushing the campaign in this great town. It is felt that it is no time for hesitance or criticism. Both perhaps might be justified in the minds of many who watch Mr. Torrey's work. But one is eager to waive every such question in the face of an opportunity to accomplish the arousal of Chicago to religious interest by any means.

Last Sunday Bishop Fallows of the Re-

formed Episcopal Church, a man of very different type and mood from Mr. Torrey, said in his pulpit:

"The criticism that converts swept into the church by the methods he is adopting will not remain steadfast in their Christian allegiance, may be met with the fact that these are in substance the same methods used by Wesley and Whitefield and Edwards and Finney and Campbell and their clerical descendants of fifty and sixty years ago, and by Mr. Moody and others in later years. Those revivals gave the great body of communicants to the various branches of the Protestant church."

Whether the results of this series of meetings are entirely satisfactory or not, they will at least have served the purpose of attracting wide attention to the possibilities of laymen's united work for the church. They are but a beginning whose results cannot fail to be very notable in the city of Chicago. The era of men in the church has arrived. The men's clubs and brotherhoods in both the Protestant and Roman Catholic churches are bringing in a new day of opportunity and power. Evangelism is but one of many expressions of this new enthusiasm.

Correspondence on the Religious Life

The Correspondent—Please give the names of some of the leading religious novels?

There are not many. The following, however, have given me great pleasure. There may be greater religious novels, but these are the greatest I have read:

The Cloister and the Hearth, John Inglesant, The Christian, The Reign of Law, Robert Elsmere, Holy Land, The Story of an African Farm, and Mark Rutherford.

George MacDonald.

Although the great epoch making word of the reconstruction has not yet been uttered; nevertheless there are a few recent novelists of note that have given forth a positive Christian message.

The first and greatest of these is George MacDonald, of whom Chesterton said: "He is one of the three or four greatest Anglo-Saxons of the 18th century."

Some may think of MacDonald as a reactionary rather than a positive proclaimer of faith. True, he did rebel against the rigid Calvinism of his time; nevertheless he was a great proclaimer of the gospel faith. He was a sayer and a seer. His apologetics are found in three words—love, duty and prayer. Love is at the heart of the universe. God is love. There cannot be any hatred or bitterness that is enduring. Punishment or chastisement can only endure as long as sin continues. All are God's children; and he loves everybody.

His second great contribution is the thought and value in religious life of duty. It is only as one is tied up to a task, no matter how hard or difficult can he learn the value of love and there come to know God.

The third way in which MacDonald would have us lay hold of God is through prayer. We must not think of cant here; for MacDonald was rugged and always sincere. But by prayer I mean the feeling, the experience that God and man come together in sweet and holy communion. And man knows that God exists because he has met him "face to face" with him. This is one reason why the novels of George MacDonald endure.

George A. Campbell

His arguments for Christianity do not rest upon evidence that can be effected by the scissors of the critic or the knife of the scientist. His faith like that of Job rests on inner light—"I know that my Redeemer liveth."

MacDonald like Tennyson and Browning, is a sayer of sentences that are worthy of long pondering. Nearly every one of his pages has one or more of these illuminating combination of words; and I think you will find their meaning always in these other words—love, duty and prayer.

I quote but a few: What a great word this is on how we are to regard ungenial people.

"The Lord got rid of the pain of the ugliness by finding the beauty in it."

In the following he exalts new duty:

"This is the only way to begin. Leave the large vision to itself, and look well after your sparkles. You will find them glow or rather gather and unite, until you are afloat on a sea of radiance—with cloud shadows, no doubt."

His views of how to escape punishment are found in such words as these:

"For hell, I don't believe there is any escape from it except by leaving hellish things behind."

His God is always and for everybody a God of love.

"I dinna care for God to love me, gin He does'na love ilka body."

Of sinful women he writes:

"They are in God's hands. He hasn't done with them yet. Shall it take less time to make a woman than to make a world? Is not the woman the greater? She may have her ages of chaos, her centuries of crawling slime, yet rise a woman at last."

Here is a sentence that would not be written today. It could only have been written when God was made unlovely by theology without heart:

"It is of far more consequence what kind of a God than a God at all."

Robin Falconer is MacDonald's greatest novel and should be familiar to every Christian.

Mark Rutherford's Deliverance.

A second novel that makes an attempt at reconstruction is Mark Rutherford's Deliverance. After the novelist had given us his autobiography he was not content to rest there. In this he is typical of the race. We will not rest long in the unconsoling words "We do not know. There is no light. We must wander on in mist, yea, heavy mist." Like Goethe the most of us will cry "Let the light enter; and unlike him the most of us will behold its glorious coming in this life." So Rutherford looked for deliverance and he found as much as a soul so hesitating as his perhaps could find in the time in which he lived. The apologetic words he brings us are work, sorrow and love. Hilly says work, love and health are the three essentials to happiness. The most doubtless underestimate the connection between work and the high things of the soul.

Sorrow in the long sickness of his wife and other distresses opened up channels of faith.

But as with MacDonald love is his greatest word; although his love is more limited and not so universal as MacDonald's. Even in Allen's Reign of Law this same channel, love, is presented as the way to God. The hero exclaims: "Ah! Gabriella, it is love that makes a man believe in a God of love." The value of human love in reflecting divine love has been a favorite theme of poet and novelist. The thesis of Tennyson's In Memoriam is found in the lines, "I long to prove no waning moons can canker love." "Love speaks of God. God is eternal. Therefore our friends live again."

During his wife's illness her little girl watches by her, and as Rutherford observes her womanly attention he writes:

"My love to Marie was love of God himself as He is. An unrestrained adoration of Him, adoration transfigured into love, because the revelation had clothed itself with a child's form. I had seen the kingdom of God through a little child."

"So it is that a text will be with us a half a lifetime recognized as great and good, but not penetrated till the expert-

ence comes round to us in which it was born."

When It Was Dark.

A recent writer, Guy Thorne, in "When It Was Dark," has vigorously taken up the defense of Christianity. The story represents collusion between a few modern men to give to the world that a tomb had been found in Jerusalem on which was written a confession by Joseph of Arimathea that he had stolen the body of Jesus from his own garden tomb and had placed it here. And that the Disciples had been deceived and therefore Christianity was a lie.

It is too early to measure the worth of this novel; of course it graphically reveals the plot to deceive and metes out dire punishments to the perpetrators who are showed to have been immoral before they conceived or consented to such a gigantic fraud.

The story boldly makes Christianity to rest upon a miraculous basis. The most interesting part of the story are those pages which describe the state of the world when the falsehood is foisted upon it. Crime increases, Unitarians rejoice, great unfaith and lack of confidence prevail, Roman Catholics trained to obedi-

ence are not nearly as disturbed as Protestants.

In these pages scant justice is done the inherent faith in the hearts of Christians. However, there are some fine touches showing the author has much appreciation of the hidden manna of Christianity.

When the storm is raging over the discovery two Christians are thus portrayed: "And those two, as they came gravely out of the church and walked to the library, knew that a great and awful lie was resounding throughout the world, for the Risen Christ had spoken with them, bidding them be of good courage for what was to come."

In the presence of several cavillers who are rejoicing over the discovery, Wilson, a Christian, says: "Your estimate of the future is based upon utter ignorance of the Christian's heart. . . . There are memories when Christ drew near to the devoted son's soul and helped him struggle with temptation and remembered when God's grace saved him."

Again, an humble Christian Wesleyan woman answers a scoffer in this fashion. Speaking of a terrible drunkard she says: . . . The word got hold on him and

the man shook with repentance at his naughty life. He did kneel down before them all and prayed for forgiveness and for the Lord to help him to lead a new life. From that Sabbath till he died, many years after, Sam never took anything of liquor, he stopped his swearing and carrying on, and he lived as a good man should. . . . After that can you listen to any one with a grain of sense to such foolish truck as you tell. . . . If the Queen herself were to tell me that the Lord Jesus wasn't He, I wouldn't believe her."

Thus we see that "When It Was Dark" brings us three messages with which to support Christianity. (1) The miraculous is true—doubt concerning it arises because of sin; (2) saintly Christians have and do experience the ever present and risen Christ; (3) sinners have and are turned into saints by the word of His power.

Let us hope that there will be other great novelists to proclaim the unsearchable riches of our faith; for the faith of many is moulded by the character of the novels they read.

Austin Sta., Chicago.

Of Interest to Citizens of the Kingdom:

B. B. Tyler

The editorial on the first page of The Christian Century, for October seventeenth, "The Time of Testing," will bear reading, over and over, again and again. The Disciples are patient, the Disciples are reasonable. Only when men manifest clearly their selfishness, and meanness, do the Disciples pronounce and execute sentence. When their condemnation comes it is something terrible. Read again "The Time of Testing." That time comes to every one of us.

* * *

I assume that you are interested in the R. J. Campbell "New Theology." I use this form of expression because there is more than one "New Theology." If you are not interested in the R. J. Campbell "New Theology," the English speaking religious and theological world is, as is seen in the fact that within a month after its publication Mr. Campbell's book entitled, "The New Theology," attained a circulation of 100,000 copies. Is not this without precedent? Multitudes of people are interested in theology. Mr. Campbell insists that his "New Theology" is more than a mere theory. "The New Theology," he claims, is both scientific and practical. Of late the practical in his thought and speech dominates the theoretical. If "The New Theology" is not practical it has but little value. The betterment of the present condition of society—intellectual, social, moral spiritual, financial—is the great desideratum. Therefore it is that R. J. Campbell, of the City Temple, London, is quite as much a Christian socialist as he is a Christian theologian. This movement is intensely interesting, to me, as a movement.

* * *

Now that I am thinking, and speaking, of things English, I am led to say that the Bishop of Norwich delivered a remarkable address in the month of September on the question of disestablishment—one of the live issues in Great Britain. The Bishop, strange to tell, is not unconditionally opposed to disestablishment. "In some respects," he says,

"disestablishment, and even disendowment, would be a gain rather than a loss." Think of this from an Anglican bishop! The world surely moves! Upon the whole, however, the Bishop naturally prefers to have church and state remain as they are in England. Here is a passage from this address in which I am sure you will be interested: "I find," he says, "from the 'Free Church Year Book' for 1906 that whereas the number of communicants of our church outside of England is 1,405,862 the members, or communicants, of the four bodies—Methodists, Baptists, Presbyterians, and Congregationalists—are put down as 19,238,875." The Bishop says that these facts "are grievously disappointing, and must cause churchmen many searchings of heart." In this connection he speaks of "the remarkable numerical weakness of our communion in the United States." Said I not the truth when I characterize this address as "remarkable"?

* * *

Possibly you do not know that the Disciples of Christ have a paper in England which, month by month, is laden with interesting information. It is called *The Christian Monthly and Missionary Gleaner*. If you wish to know more of this publication address, "The Editor of The Christian Monthly, 121 Wellmeadow Road, Cotfords, London, England, S. E." In the October issue of this paper is this question: "Can the churches do anything to make their pastors willing to become fixtures for long terms?" This question is quite as pertinent in the United States as it is in England. "Surely our pastorates are too mutable." I am now thinking of a church in a fine city, with a good house of worship, well located, which has had three pastors in seven years and is now looking for a fourth. In fact, it was looking for the fourth before the expiration of the seven year period. Nor is this congregation, unfortunately, an exception. It is probable

that the average length of our pastorates is no greater than that of the Methodists. Whereas with them there is no long interregnum between pastorates, on account of their plan for locating preachers. What can be done to secure longer pastorates?

* * *

Do you know that the Bolengi church, in Africa, on the Congo, supports thirty-two native evangelists? This church has 300 members, and its Sunday school has 500 pupils. Dr. Royal J. Dye, who is at the head of this great work, is now in the United States. He ought to be kept busy telling how such thrillingly splendid results are secured. One thing I know, is that Dr. Dye teaches the converts to enter into real, every day, practical partnership with the Lord. They are taught that definite proportion of their income belongs, is not to be given to, but belongs to the Lord and that to keep it in their own hands is to rob God. Our churches, in America, need this teaching. Our fathers, by their constant preaching on, and teaching concerning, the ordinance of baptism developed a baptism conscience. Cannot we their children do the same thing in the same way on the subjects of money? There is much more in the New Testament about money than there is about baptism. It is said that one verse in ten, in the New Testament, has to do with the financial problem.

* * *

The Jewish Outlook, published in Denver, has an editorial, this week, entitled, "The Truth About Woman Suffrage in Colorado." The following quotations will pretty certainly interest you:

For thirteen years Colorado has been the principal experimental station for woman suffrage, and consequently the storm center of attack and defense on the part of opponents and advocates.

Contrary to expectation, it was found that few women had any desire to hold office. The position of State Superintendent of Public Instruction, the only state office which has been conceded to woman, and that of the county superintendent the only elective one which has been filled by her to any large extent. During the first years of equal suf-

(Continued on page 943.)

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| Lesson Text Joshua 24:14-28 | <h1 style="text-align: center;">The Sunday School Lesson</h1> <h2 style="text-align: center;">Joshua's Farewell*</h2> | International Series 1907 Nov. 10 |
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The character of Joshua is one of the most striking in the Old Testament. It was not strange that the northern writers loved to dwell upon his exploits. He was the hero of the tribe of Ephraim which became the leader of the northern group of clans. As David was the hero of Judah and his story is made especially prominent by the Judean writers, so it was natural that the greatest leader of the northern tribes should be given prominence by the historians of that section. Saul, the first king, was counted as a northern man, though Benjamin and his tribe were really on the dividing line between the two sections. But Saul's character did not lend itself easily to enthusiastic laudation. Perhaps for this reason Joshua was made prominent in the traditions of the kingdom of Israel. And in the book which bears his name he is much more than a tribal hero. He is the leader of united Israel.

A Brilliant Captain.

He was not a prophet like Moses and has few of the qualities of religious fervor which marked the lawgiver. He was rather of the militant and executive order. Allowing for all the enthusiasm of later and partisan description of his prowess, it must be recognized that his military operations were brilliant and strategic. The midnight march to the relief of Gibeon, and the victory over the allied kings at Beth-horon are worthy of Hannibal or Caesar.

Yet Joshua was a man of genuinely religious type, and his devotion to the interests of the national faith becomes the more impressive because he is rather a secular than a religious man. In a sense it is true that one expects the prophet and preacher to be a man of holy life. A minister who is secular and worldly in his tastes and conversation never impresses people as quite the man for a leader of the Christian life. Both the church and the world respect and honor a minister who is himself the incarnation of the faith he proclaims, and in the last issue few men of any other sort win a lasting place in the ministry.

A Layman's Opportunity.

On the other hand a man whose regular business is that of a secular sort and who yet manifests a deep interest in the religious life, gains additional influence by this means. It is a splendid thing to see a business or professional man devoting himself to the work of the church, with consecrated energies fully enlisted to promote the progress of the kingdom of God. Such a man puts new heart and soul into all Christian people, ministers and laymen. Probably his influence counts for good even more strongly than does that of the preacher or missionary whose devotion and goodness are in a measure taken for granted by reason of his vocation. The man of secular calling who is at the same time an active

H. L. Willett

Christian is the most potent argument for the effectiveness of Christianity and the most capable instrument for promoting Christian work.

Joshua's Counsel.

Of this class was Joshua, a warrior by instinct and training, a ruler by the necessities of his career, a man not likely to be deeply religious in his feelings. He yet manifested throughout his life a supreme interest in matters connected with religion. He saw that the prosperity of Israel was intimately linked with righteousness and the fear of God, and perhaps such counsels to virtue as he gave the nation were even more impressive than as if they had come from a prophet like Moses or Samuel.

The Scene at Shechem.

Chapters 23 and 24 are the record of farewell addresses given by Joshua to the people. Their connection is not apparent, though in a way the first prepares for the second. Shechem, the old city between the mountains of Ebal and Gerezim, and one of the earliest shrines at which Abraham had dwelt, was chosen as the gathering place for the occasion. The address of Joshua is given by its Deuteronomist author in terms strikingly like those of Moses' final counsels to his people. The story of Israel's origins and experiences up to date is first reviewed. The migrations of their ancestors from the east, the residence in Egypt, the exodus, the wilderness journey, the conquest of the east-Jordan lands, and finally the victory over the tribes of Canaan are successively described, and the fortunate condition of the nation in its new home is commented upon.

Other Gods.

The speaker turns now to present duties and future hopes. There are still remnants of idolatry in the practice of the nation. Those habits which had followed them from the days when their fathers worshiped other gods beyond the Euphrates and in Egypt itself must be put away. Nothing else could insure national success. No military strength or skill could avail if the nation forgot its dependence upon God and its loyalty to him. The whole of the later history is a commentary upon these words. Joshua was a warrior, but he saw that no warfare was worth while unless the nation at its heart was sound and faithful. Religion could be no formal and external thing, but must be enthusiastic and sincere.

A Noble Pledge.

Probably no temptation was stronger than that tendency to retain the superstitions and idolatry of the past. It was hard to move out into the new life of faith and progress. But it was absolutely essential to success or happiness. The covenant which God would make with his people is conditioned upon obedience, trust, loyalty and courage. In reaching such an attitude the nation found great

encouragement in the word of its leader. He demanded of them a definite choice between partial obedience and complete loyalty, and for himself gave clear and emphatic utterance to the memorable watchword which every Christian and every Christian household may well adopt as a personal and domestic pledge, "As for me and my house we will serve the Lord."

Home Readings for the Week.

Monday—Joshua 24:1-13, the assembly. **Tuesday**—Joshua 24:14-25. **Wednesday**—Joshua 24:26-33, Joshua renewing the covenant with Israel. **Thursday**—1 Sam. 12:1-15, Samuel's exhortation. **Friday**—Deut. 30:11-20, Choose life! **Saturday**—Rom. 12:1-8, reasonable service. **Sunday**—Matt. 6:24-34, the first choice.

PREACHERS' SALARIES.

Dr. Josiah Strong is authority for the statement that the average income per family in all parts of the United States is \$751 per year, and the total expenditures \$689. According to this no preacher should receive less than \$751 a year, but F. M. Barton, publisher of The Expositor, estimates that one-third of the preachers in the country receive an average of less than \$400 a year from their churches. Thirteen trades in New York pay their workingmen \$1,200 a year. A union hod-carrier in New York receives \$900 a year. In Bucks Co., Pa., five of the thirteen Methodist preachers receive less than \$350. In Idaho six of the twenty Congregational preachers receive less than \$400. Of the forty-four Methodist preachers in Idaho, twenty-three receive less than \$400. Mr. Barton says that "if people would spend as much on religion as they do on either tobacco, amusements or intoxicating liquors, no pastor would receive less than \$600, while another third (of the pastors) would receive \$1,200 a year, and the other third \$1,800 a year."—North-Western Christian Advocate.

It should be enough for us just to know that Christ is with us, leaving it to him to manifest himself in whatever way is best. When they threatened to banish Chrysostom if he did not renounce Christianity he replied: "Thou canst not, for the world is my Father's house."—A. R. Wells.

"Now the joys of the road are chiefly these:

A crimson touch on the hardwood trees;
A vagrant's morning wide and blue,
In early fall when the wind walks, too;
A shadowy highway cool and brown,
Alluring up and enticing down,
From rippled water to dappled swamp.
The outward eye, the quiet will,
From purple glory to scarlet pomp;
And the striding heart from hill to hill;
The tempter apple over the fence;
The cobweb bloom on the yellow quince;
The palish asters along the wood;
A lyric touch of the solitude;
These are the joys of the open road
For him who travels without a load."

—Bliss Carmen.

*International Sunday School Lesson for November 10th. Joshua, Renewing the Covenant with Israel. Josh. 24:14-28. Golden Text, "Choose you this day whom you will serve," Josh. 24:15. Memory verses 22-24.

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| Scripture II Cor. 1:24 | The Prayer Meeting Helpers of Each Other's Joy | Topic for Nov. 13 |
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It is the joy of Christians that we are to consider. The helper of another's joy has noble aims and he has assurance of success in his endeavors to realize them. He has a high regard for himself. He respects his own thought and character. He exults in the belief that he is an object of divine benevolence and that God helps him to do right. His confession of sin of is an assertion of his greatness, for he acknowledges that he ought to do the good which he has left undone. He does not suffer himself to grow careless respecting his ideals, he keeps them before him continually.

The rights we demand for ourselves we must grant to others. If we ask the privilege of doing our own thinking, we are bound to give to others the same privilege. Paul knew more about Jesus than the whole Christian church, but he would not exercise lordship over their faith. He refused to use his apostolic authority when it might interfere with the freedom of others. He insisted that the weakest Christian should make his own decisions. We come together in the church as brethren in Christ. He is the best helper of his fellow-Christians who does the most to increase their self-respect. The prayer meeting is not the place for some wise

Silas Jones

man to tell disciples of Jesus how they ought to act. The wise man has his contribution to make, but he is a hindrance if his presence puts to silence his less gifted brother. Knowledge that overawes is less useful than knowledge that inspires. The leader in any enterprise is not a success if he does nearly all the work. He should give others courage to work.

The Corinthians became believers through the preaching of Paul. He gave to them joy by bringing to them Christ. He led them to the Christian view of man and persuaded them to commit themselves to Christ. It is needless to say that there is much of this kind of work yet to be done. Even in this land of Bibles and churches there are many who do not understand Christ and his mission. We can increase the joy of men if we will help in teaching the gospel to them. Then, there are the dark places of heathenism. Men bound in superstition and ignorance await the deliverance the church can send. He who will may read the story of lives made joyous by the coming of the gospel.

After souls are born into the kingdom,

they need care. Paul was mindful of his converts in all the churches. He instructed them in the ways of Christian living. The Corinthians were exercised over matters of discipline. The apostle assisted them in reaching just decisions and in executing them with patience and forbearance. The opportunity is always present to help some one to adjust his conduct to his ideals. Men in the church and out of it are judging their deeds and the deeds of others by the standard of Jesus. The bitterest enemy of Christianity may be unconsciously using the teaching of Jesus as a rule of action. There is hardly one among us who can be satisfied with anything less than what is fully Christian. In spite of attempts to live without Christ, the average man cannot wholly break with Christian ideals. There is no relief for him until he frankly accepts the Christian view and seeks first the kingdom and its righteousness. Then he can have the joy which is denied to a divided life. We can all help some one to this great decision. We can show in our lives what it means. We can point out to others its significance for them.

Eureka, Ill.

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| Scripture Prov. 23:4-5 Luke 12:13-21 | Christian Endeavor The Greed for Gold | Topic for Nov. 10 |
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"And be not conformed to this world," wrote the Apostle Paul. The man who makes an earnest effort to heed that admonition and seeks to free himself from worldliness must be continually making fresh inquiry as to that which constitutes "this world." The spirit of worldliness varies from age to age in some aspects, although in others its dangers are unchanging.

Greed seems always to be a besetting sin for men. But evidently in something of greater vigor and fresh emphasis this particular form of worldliness makes its appeal to men to-day. We must flee from the danger of commercialism if we would enjoy full opportunity for the attainment of sturdy Christian manhood.

"Some desires," says one writer, "overreach themselves. The greed for wealth is one of them. The passion for acquisition grows by what gratifies it, so that the man who wants much cannot stop with much, but seeks more. There is a limit to what any man can rationally spend upon himself. To go beyond all reasonable wealth, unless it is expended for others, when it is not unreasonable, requires that a man should be either irrational or greedy of power. This unreason and greed are one of the worst curses of our day and this influence is felt in all sections of society. Not contentment with what we have and good

Royal L. Handley

work done well for its own sake, but the hunger for more money is the passion of men."

* * *

"To be sure, there is reason why some people who are grossly underpaid should have more money. It is not greed for gold that leads the poor mother to slave in the sweatshop for a few cents for her hungry children, and it is right that others should work for such regeneration of society as shall secure a more just distribution of wealth. But with the great mass of us the need is not for more money, but for more honest work for the money we already receive."

* * *

"Money enslaves many men. Once they and money come together, it is their master. They are not its masters. It is related of one of the richest men in New York city that, stingy at home and in all his personal expenses, and utterly destitute of the faculty of giving, he could not resist the sight of more money. When unwilling to lend, he could be induced to do so if the borrower would lay down before him in advance the interest in nice crisp new bills. Is this less pitiful than other forms of slavery?"

* * *

To be without money and to have to work honestly for one's livelihood is no hardship. The want of wealth and the

want of the greed of it are a great blessing. "It is better, after all," wrote Creighton, the Bishop of London and the great historian, to his son on his twenty-first birthday, "to make one's own way in the world, and to consider what one wants to do and be. People are not very happy, in my experience, who find life made ready for them. They do not get much out of it. All that is worth having comes from one's own effort."

Daily Readings.

Mon.—A hard bargainer (Gen. 31:36-42).

Tues.—A greedy man (Josh. 7:16-22).

Wed.—Covetous priests (1 Sam. 2:12-17).

Thurs.—A dishonest servant (2 Kings 5:20-24).

Fri.—A betrayer for silver (Matt. 26:14-16).

Sat.—A woe on greed (Jude 11, 12).

Sunday, November 10, 1907—The greed for gold (Prov. 23:4, 5; Luke 12:13-21).

THREE THINGS.

Three things to govern—temper, tongue and conduct.

Three things to cultivate—courage, affection and gentleness.

Three things to command—thrift, industry and promptness.

Three things to despise—cruelty, arrogance and ingratitude.

Three things to wish for—health, friends and contentment.

A MEMORY.

When day's last lingering ray
Leaped swiftly from the vale below,
I walked amid the darkening shade
Adown the path the children made,
The path of long ago.

With wondrous stillness falling round
About the cot I loved the best,
Amid rekindling love light gleams,
And drowsy restful childish dreams,
I laid me down to rest.

J. M. Lowe.

SIXTH GENERAL CONVENTION.

The sixth general convention among the Dano-Norwegians of America (and the third of this year) was held six miles north of Alta, Ia., the 19th to 22d of September, with the independently standing church of "Christians only," who had given us a kind invitation to hold this convention in their midst.

For the sake of room, the convention was held in the church building of the Methodist Episcopal congregation nearby, which building was kindly and freely loaned us. Nearby was a Danish Baptist congregation, and this with its pastor gave up all meetings during that week and Lord's day, and came over and attended the convention. The same was done by a Swedish Free Mission church and its pastor, in the town nearby. And the American Methodists attended all the meetings in the evenings and especially on the Lord's day. We thus had the joy and pleasure of having a **genuine unity meeting** during those days.

But of course the object of our work is that not only for a few days shall the followers of the Lord worship together their common Master and King, but that it shall become a habit and a steady practice. But we have to begin by getting people together if only for a few days to begin with, to consider together the Word of God as to genuine New Testament Christianity, and to pray together, and to become acquainted with one another.

We had the privilege to present the subject of New Testament Christianity and the plea of Christian union to these large audiences, who gathered here at this convention. On account of the mixed audience as to language, several of the meetings were conducted in the English language partly, and some even wholly, such as the Lord's day evening, when there was a very large audience present of young and old, from at least five or six different churches.

This was the sixth convention of its kind since your humble brother had the privilege of beginning this work three years ago. We held two very large and profitable ones in January and June, 1905, respectively. But after that some of the unreliable papers circulated among this people began to oppose this work of God, and deny us space in their papers, to call upon the people in these matters and to present the New Testament plea to them. So during 1906 the following year, the work was going on very slowly, as we had no channel or press medium through which to speak to the people in these matters, and we were only able to hold one such convention during that year, and that one with great difficulty. But as we soon saw the absolute necessity of the faithfulness of a paper of our own, that would be true to

this cause, and to the New Testament plea, we began to pray God to make it possible for us to publish such a paper. Last New Year God answered that prayer, and we had the joy even under the tribulations of the times, to start the publication of our bi-weekly paper "Bibel-Vennen," which as an 8-page, large size 11x15, has been published regularly every alternate week since then.

Through this medium, the interest was renewed, and again awakened among our people, the visible result being that already within nine months of this year, we have had earnest invitations for, and held three such general unity conventions among our free and independently standing Christians of America, in three of the most important points in this field, and in three different states, Minnesota, Wisconsin, and Iowa. And we have the fourth one in view, for November, in North Dakota.

We are very grateful to God that he has blessed the efforts of our publication so abundantly, even within such a short time.

Let's Cheer Up**"He Finish on de 'Possum."**

What sorter man Br'er Roosevelt is?

He sho' mus' be a blossom!

He eat de deer, he chaw de b'ar,

An' finish on de 'possum!

Nuttin' 'bout him slow dar—

He sho' did make a show dar!

"Dis 'possum fat!"

(He tells 'um dat!)

He pass his plate fer mo' dar!

Ter git de ba'r he swim de lake—

Ain't 'fraid de alligator;

He mus' be raise 'fo' Freedom days—

He so like human natur'!

Dey 'low he wouldn't go dar,

But, my! he make a show dar!

Know whar he at

Wid 'possum fat—

He pass his plate fer mo' dar!

—Atlanta Constitution.

His Audience.

Uncle Jake had the habit of preaching to himself. Up and down the cotton row he pulled the bell cord over his mule and expounded Scripture. One day a gentleman reined up his horse beside the fence and called:

"Hello, Uncle Jake—preaching to yourself?"

"Yas, sah; you see, I loves to listen to a real good preacher; an' 'sides dat, when I preaches I loves to have an intelligent congregation."

Brother Dickey Has a Close Call.

"De Bible speaks true 'bout de righteous 'hardly escapin'," said Brother Dickey, "an' it come squar' home ter me not ten minutes ago w'en one er dem horromobiles come mighty nigh runnin' over me! But, come ter study 'bout it, it mout 'a' been all fer de bes', kaze I hear tell you kin git big money out er dem er dey runs over you an' you lives ter tell de tale. I wouldn't mind gittin' mixed up wid 'um wid de leg what got de rheumatism in it," the old man said, reflectively, "but I wouldn't like ter risk my good leg wid 'um!"

"It may be pretty hard for you to man-

I shall not further comment upon these matters. But I am sure that all of my brethren are glad to know that by the grace of God we are getting along so nicely in this work.

Of course the friends interested in this work would be glad to know how we are coming through in a financial way also, as to our publication. To this we would state that by the mercy of God, we have been able to get through quite well, considering the situation on all sides, so that after publishing the paper for nine months, we only have a comparatively small deficit, on the blotting of which we of course gratefully accept anything which the Lord pleases to send us from any source or direction, through his people. Many of our own people have done a good deal for the paper, and without it, we should not have been able to have published it. But as yet, there are too few of such to be able to carry the burden alone, hence, the little shortage in spite of the best efforts with many of our own people.

Ossian, Iowa.

C. S. Osterhus.

age it so as not to get done for entirely."

"Dat's what I'm thinkin," said Brother Dickey. "I reckon I'll hatter go 'long lak I been a-gwine an' take my chances wid 'um. But wid meat an' bread high up an' coal gwine higher, dem horromobiles is a great temptation!"

Scattered Disciples will be lost to our cause in proportion to the failure of our churches to meet the state offering this month.

TAKE THEM OUT**Or Feed Them Food They Can Study On.**

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts.

A boy writes from Jamestown, N. Y., saying: "A short time ago I got into a bad condition from overstudy, but Mother having heard about Grape-Nuts food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it.

"My face was pale and thin, but is now round and has considerable color. After I had been using Grape-Nuts for about two months I felt like a new boy altogether. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it is Grape-Nuts that has saved me from a year's delay in entering college.

"Father and mother have both been improved by the use of Grape-Nuts. Mother was troubled with sleepless nights, and got very thin, and looked care worn. She has gained her normal strength and looks, and sleeps well nights." "There's a Reason." Read "The Road to Wellville" in pkgs.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The State Offering next Sunday! Make it nothing less than your best gift. If your church has been in line, don't let it break step. If you have never given for this enterprise at our doors, fall in and move on to a greater work and larger church life.

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Money alone will never pay our debt to the men whose sacrifices blaze the way for our cause. They are building now with weak forces and meager resources the foundations of great churches in the next generation. Take the gifts of the people for State Missions and thus in some measure meet our responsibility for the support of frontier workers.

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In every state there are large towns with enough Disciples to make a church if the state board can help in beginning the work of the new congregation. Remember you can help in such places by your gift for state missions next Sunday.

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Joel Brown is in a meeting with good outlook at Cook, Nebr.

L. G. Parker and Charles E. McVay, singer, will hold a meeting at Weldon, Iowa, in December.

J. R. Perkins has gone from Paris, Mo., to Fresno, Cal., where he begins his ministry with the First Church of that city.

J. P. Givens, minister of the church in Heyworth, Ill., for four years, will begin his new pastorate in Rossville, Ill., next Lord's day.

L. L. Carpenter of Wabash, Ind., will preach the opening sermon and dedicate the new house of worship at Eagleville, Ohio, on Lord's day, November 11.

Last week the Foreign Society received \$2,000 from the estate of Mrs. Jane L. Linn, Lilly, Ill. Every Christian should remember the Lord's work in his last will and testament.

Jasper S. Hughes is ready to enter a few engagements for revival meetings to open with the Revelation addresses, a new attraction for the times. Address him at Macatawa Park, Mich.

The Galesburg (Ill.) Church has extended a call to J. A. Barnett, who is with the Freeport mission church. Bro. Barnett has decided to accept the call and will arrive on the field about Dec. 1st.

The men of the church in Bedford, O., were entertained last Monday night at a reception given for them by the pastor, C. A. Freer. An address was delivered by Attorney S. M. Parks of Cleveland, O.

W. T. Hilton, minister of the church in Greenville, Tex., gave a banquet to the men of his church Oct. 24. It was a happy event in the work of the congregation. After the address of welcome by the minister, speeches were made by J. T. Jones, Prof. C. Dalton, Hon. Wm. Pierson, Hon. C. A. Leddy and Judge J. S. Sherrell. Mr. and Mrs. Hilton recently celebrated their thirteenth wedding anniversary by a pleasant gathering of friends in their home.

Miss Harriet Alice Heiselman, late of Wooster, O., left about \$2,500 to the Foreign Society in her last will and testament. This remembrance of the Lord's work is a worthy example to our whole brotherhood.

Sumner T. Martin, of Chicago, has moved to Pasadena, Cal. He is engaged in evangelistic work, being now in a meeting at Alva, Okla. Bro. Martin will hold meetings soon for the churches in Auburn, Ill., and Rock Island, Ill.

Prof. J. Y. B. Wood, singing evangelist and chalk talker, formerly with C. R. L. Vawter, was a visitor in Chicago last week en route to Olathe, Kans. He is open for engagements. Permanent address, 2403 Thrust avenue, Walnut Park, St. Louis, Mo.

The Foreign Society has just received a gift of \$500 on the Annuity Plan from

These messages from brethren in new fields for us ought not to go unheeded. Bro. Davis went out to his work in the South from Illinois and is known by his brethren of this state. Let us not be slow in the cause of our state work, not only in the South, but in every state.

The October meeting of the Men's Club, held at the Central Christian Church, Warren, O., was enthusiastic. The count showed one hundred and fifty men in attendance. E. B. Bagby, of the Franklin Circle Church, of Cleveland, entertained the men in his inimitable lecture on "Uncle Rastus," a delineation of negro character.

Will H. Newlin ended last Sunday his work with the church in Jamestown, Ind. He was pastor there almost three years. L. H. Graham recently helped in a two weeks' meeting for the church, in which there were twelve additions. The services reached the height of interest during a "corn carnival." Bro. Newlin will begin his new pastorate in Thorn-town, Ind., next Sunday.

HOW TO SEND MONEY FOR HOME MISSIONS.

Sunday schools are requested not to address letters containing their offerings for Home Missions to either of the secretaries. To do so will occasion delay and possibly confusion. All letters containing remittances for Home Missions should be addressed to The American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, O.

Three things to admire—dignity, gracefulness and intellectual power.

TRouble FROM COFFEE

People Beginning to Learn about the Drug.

"Coffee treated me so badly that I want to tell people about it, and if you can use my letter, I will be glad.

"I am 45 years old and have drank coffee all my life. I have felt bad for years and did not know what ailed me. Sometimes I would have to press my hand against my heart, I would be in such pain and I got so I could hardly do my work. My head would feel heavy and dizzy, and many a time I got so blind I just had to drop down or else I would have fallen.

"I felt bad all over. My feet would swell and hurt me. A friend of mine asked me to try Postum and stop drinking coffee. I tried the Postum, but it was some days before I got hold of the right way to make it. My heart disease and drowsy disappeared and I got entirely well.

"There is much in making it. It has to be boiled longer than ordinary coffee, but when I got it made good, it was fine, and now I wouldn't have coffee in my house at all. I am sure that Postum saved my life, and I am now perfectly well. I send you the names of about twenty people that have been helped by leaving off coffee and using Postum Food Coffee."

It's worth while to read "The Road to Wellville" in pkgs.

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What are
You going
To do
About the
State
Offering
Next
Sunday

?

a friend in Michigan. This is the second gift from this friend to this society for the cause of foreign missions. Scores of such gifts should be received this year. For all information address F. M. Rains, Secy., Box 884, Cincinnati, O.

November 8th Miss Pearl B. Miller of Atlanta, Ill., sails from San Francisco on the good ship "Asia" for China, as a missionary for the Foreign Society. Many more should volunteer for the Foreign service if the Society succeeds in sending out fifty new missionaries this year as was agreed upon at the Norfolk Convention.

F. L. Davis of Wilmington, N. C., writes us of the open doors for the Disciples in that part of the Southland. Bro. Davis has succeeded well in his field and feels that money invested now in missions will bring tenfold returns in later years.

The Springfield Union Meeting

Charles Reign Scoville

It was a Christian meeting conducted under the auspices of the three Christian churches, and it was a union meeting, for the three churches were united, were "of one mind and heart, of one accord, and in one place." In many ways the meeting was one of the most remarkable of any ever conducted by the disciples of Christ. In number of converts reached, it even surpassed the great Anderson meeting, or a total of 1,271.

Springfield is located in the Ozark mountains, with an elevation of 1,700 feet above the sea level, and is an exceptional Missouri city of between 30,000 and 35,000 inhabitants. The city is long-east north and south. The northern part of the city, with all of its interests, centers about the Frisco Railroad shops, composed of earnest, whole-souled people, many of them prominent railroad men, and many others, also, of the best families on that side. Brother F. F. Walters has been their minister since November 10 of last year. Brother Walters has a great hold on the church, and is very popular in the community. We were in their building for two services and found standing room at a premium at both times. Brother Walters writes me that the Central received over 400 of the converts, and that the building is packed even on Wednesday nights. We predict a great future for this work; it is great even now, but it seems like a bee hive. The entire membership seem to be there on business for the King. Our great Missouri evangelist, W. E. Harlow, lives the second door south of the church, and on account of his recent bereavement—the loss of his noble son, Clyde, who was a singing evangelist, and as all the church say, a young man of consecration and princely character—Brother Harlow was in our meeting about three weeks. If the spirit of his prayers are any indication of the spirit of his work, God has great things for Brother Harlow in the divine vineyard.

On the south side of the city we have two churches, the South St. Church, and the First Church. The former has the best possible location, and is ministered to by Brother F. L. Moffett, with whom we labored in Centerville, Iowa. Brother Moffett has been in Springfield about one year, and in my ten years' experience in the field I never met a pastor and his wife who could make as many calls in a day as Brother and Sister Moffett. Though the South St. Church has a good building, it is far too small. Its capacity is also taxed at the regular services. Many of the best business men and their families are in this church, and they expect to launch a new building movement at once. On account of its location, large membership, and influence in that portion of the city, this church received the largest number of converts.

The First Church, which is really the mother church in Springfield, and whose first building was used in the days of the Civil War for a hospital—that is, on the day following the Battle of Wilson Creek—is a downtown church. This church is well located for institutional work. There is thought of moving farther out. They have a very valuable business property, which is rented for store purposes, the church auditorium

being on the second floor. Brother N. M. Ragland, who held one pastorate for twenty-five years in Arkansas before coming to Springfield, ministers to this church. Brother Ragland is one of the sweetest, most spiritually minded ministers we have met in all of our experience. Years ago he baptized Brother Walters, who is the pastor of the Central Church, which made the fellowship of the meeting all the sweeter.

Our meeting began in the great tent, which was located by the postoffice, midway between North and South Springfield, the first Sunday in September. I went a few days in advance to assist in the final arrangements, to complete the advertising, arranging platform, baptistry, etc., and met with all the members of all the churches prior to the opening of the meeting. The meeting was great from first to last. There were thirty-five at the first invitation given, and one hundred at the last. Had it not been for the fact that we were in a tent, and at the mercy of the weather, we would not have considered closing so soon, but the weather was growing cold, and frequent rains in such a great tent would have been an insurmountable barrier. We closed on Sunday with almost perfect weather, and it rained all the next day,

and was exceedingly cold. The meeting closed the right day and the right hour.

Our tent in dimensions was 120 by 170 feet and was lighted by incandescent lights, with a large platform at the side, with a seating capacity for 150 singers. We used two pianos and an orchestra continually, and the music, led by Mr. Jesse Van Camp, will never be forgotten by those who heard it. The solos and special songs were under the direction of DeLoss Smith and were never better. In fact, we believe that Mr. Smith and Mr. Van Camp singing together are both stronger than either alone. Our new book, "Songs of the King," was used, and the fact that 1,200 were sold during the meeting shows the power of music in influencing men.

Mr. Thos. Pean Ullom, who is superintendent of our personal workers, brought his bride to the Springfield meetings, having been married but a few days previous to the opening of the same, and Mrs. Ullom, formerly Miss Jennie Heckler, of Antioch, O., was baptized by myself ten years ago while I was still a student at Hiram College. Mrs. Ullom has since taken a course in the Moody Bible Institute, and is a very valuable worker added to our company.

Dr. and Mrs. Betts, who superintend our slum work, and are both personal workers—Mrs. Betts acting as my private

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CHRISTIAN CENTURY CO., Chicago, Ill.

secretary—came in the second week of the meeting. They had charge of the Fresh Air Home for the Moody Sunday School of Chicago, and their summer work in caring for the children of that great, crowded city was wonderfully blessed with many converts, and was a great preparation for the fall campaign. Mrs. Scoville conducted as usual the meeting for girls. Mrs. Betts led the music, and in the one service they reached 36 girls for Christ and the church.

Back of the pulpit was the baptistry, and by precept and example, Christian baptism was taught at every service. We not only answered the question, "What must I do to be saved?" but also "What must I do to be baptized?" The tent lacked only 37 chairs of seating 3,000, though an onlooker would have called it a 5,000 auditorium. The seating capacity was taxed continuously. We never addressed such wonderful throngs in any meeting, union or otherwise. On Sunday nights the audience standing would almost equal that seated.

For some time we have advertised this sort of simultaneous meeting, as it connects the smaller church with the great city movement, and thus inspires the weaker churches and gives them a greater standing in the community. We were delighted last year to be able to arrange in advance for several such meetings this year, of which the Springfield meeting was the first. There were 134, 130, 125, and 151 in the four Sundays, and we thank God for the victory won in His name alone.

THE CHICAGO CHURCHES.

George W. Muckley, secretary of the Board of Church Extension, Kansas City, Mo., was the preacher last Sunday morning in the services of the Austin Church. The men of this congregation held an interesting debate in the church on Thursday evening of last week under the auspices of the men's club. Refreshments were served by the ladies, following the discussion. G. A. Campbell is the minister of the Austin Church.

W. F. Shaw spoke to the largest audiences of the year in the Sheffield Ave. Church last Lord's Day. This church has reduced the debt on its build to about \$39.00.

Arrangements are being completed for holding services in our church in West Pullman for the Swedish people of that suburb. Guy Hoover is carrying forward a very vigorous and successful work.

W. S. Lockhart received the confession of one person in this week's services of the Chicago Heights Church. Following the grading of the Sunday school there was an increase of ten per cent in attendance last Sunday. The collection was \$17.

Since the last report from the First Church there has been one addition to the church.

Victor F. Johnson and wife of the Maywood Church were given a delightful surprise by that congregation last Friday night, when a large company of members and friends of the church gathered in their home for a happy evening. The meetings of the congregation are attended by excellent audiences.

Hon. Oliver W. Stewart spoke in the Hyde Park Church last Sunday morning to an unusually large audience on "The

Two Great Forces." The congregation gave \$151 for the cause of prohibition.

According to reports at the recent annual meeting of the Hyde Park Church, the present membership of that congregation is 222, showing a substantial gain during the year. The church gave for missions and benevolences \$405; for current expenses \$2,557.81; for special funds, \$1,637.

Miss Virginia Hearne, well known to many Disciples of Chicago because of her study in the University and her successful work as pastoral assistant in some of our greatest churches, is spending the fall in her home in Lexington, Ky.

The twenty-fifth annual session of the Baptist Congress will meet in Baltimore, Md., Nov. 12-14. One question to be considered by the Congress is "The Organic Union of Baptists, Free Baptists and Disciples." Dr. Errett Gates will be one of the speakers. He will deliver an address on "What Are the Next Steps to Effect Organic Union?"

The ministers' meeting was addressed by Prof. John M. Mills on "Why I Am a Mormon." The address was an intelligent presentation of many features of Mormonism and called forth an interesting discussion of many questions raised by men who heard the address.

The meeting of the ministers' association will be held next Monday, Nov. 4, in the rooms of the First Church, 47th street and Grand boulevard. Questions of importance in the work of the Sunday school will be considered. The ladies of the church will serve luncheon. Members of the churches will be welcome.

The Rally.

A successful rally of the Chicago Christian Missionary Society was held last Lord's day. Good delegations gathered in Willard hall from nearly all of our churches in the city and suburbs. Mr. E. M. Bowman presided. Special music was furnished by the choir of the Monroe Street Church and Miss Caroline Kisselburg. The rally was held in the interest of mission churches in the southern part of Chicago or suburbs south of the city. Guy Hoover of West Pullman, E. M. Haile of South Chicago, S. G. Buckner of Harvey and W. S. Lockhart of Chicago Heights made short addresses. In all the fields represented by these pastors our churches have enjoyed unusual growth during the last year. The notable success in the work of these missions should be a source of much enthusiasm and larger interest in our work about the city.



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THE CHRISTIAN CENTURY CO., Chicago.

The Elgin Meeting.

Our meeting at this place is doing nicely. We had an overflow audience last night. That in itself is a great victory for us. We had 400 people at the services. We gave the first invitation a week ago last night. We have had ten additions thus far and there are more who will follow this week. Our great ambition has been to get a hearing and in this we have admirably succeeded. The city knows we are here and it is watching us. We had 64 at Sunday school and \$2.25 collection. Our watchword is 75 for next Sunday.

V. E. Ridenour is leading our music, and he is doing it well. He carries a stereopticon with which he illustrates his solos. It is a great attraction.

W. D. Endres.

LITERARY NOTES.

The Ideal Minister.

Irreligion is not typical of this age, says the Rev. Charles Cuthbert Hall, president of Union Theological Seminary, in the October Atlantic, under the caption "The Ideal Minister." We are outgrowing, he believes, the illiberal old-fashioned priesthood, which is Protestant as well as Catholic, and seeking strong men who, as simple prophets and interpreters of life, speaking in the name of God to man, and in the name of man to God, will carry on the traditions and faith of a Christian past into the hopefulness of the future. The writer states further that the "apostles of secularism have much to answer for when they speak against religion and teach our younger men that the world is outgrowing it; they sin against

the very Spirit of God, who, viewless as the wind, breathes into every soul that comes into the world." This article is a significant and brilliant summary of sound thinking on large and disputed ground.

Too Much of a Surprise.

During a speech on "Marriage and After," the lecturer said that old married men should kiss their wives as they did when they were a year or two married.

Meeting the lecturer the next day, an old man said: "It's no good, maister." "What isn't?" asked the lecturer.

"Weel," said the man, "when I went home after the lecture last night and kissed my wife she said: 'What's gone wrong with you, you old idiot?'"

CLINTON ILL.

Our meeting here closed last evening with 110 additions. J. W. Reynolds, the minister, has rounded out his first year with a record that is most gratifying. He starts upon his second year with increased opportunities and ability for service. I was assisted by Edw. O. Beyer and Theo. J. Due. The latter has recently entered the evangelistic work and may be secured to assist pastors or evangelists as singer and helper. Address him at Marshall, Ill. I have an open date for January. Will begin this evening a meeting with Gilbert Jones at Marshall, Ill.

Jno. W. Marshall.

MARRIED

Merkle-Hayden.—At home of bride's parents, Buffalo, N. Y., Sept. 3d, by B. H. Hayden, Jacob Henry Merkle of Dothan, Ala., and Miss Helen Pearl Hayden.

Ackerman-Staley.—In Buffalo, N. Y., Sept. 4th, by B. H. Hayden, Henry Ackerman and Miss Lavinia J. Staley.

Wodle-Nease.—At home of the bride, Buffalo, N. Y., Sept., 16th, by B. H. Hayden, George Arthur Wodle and Miss Mary Maud Nease.

Yeusby-Gerhardt.—In Buffalo, N. Y., Sept. 16th, by B. H. Hayden, Peter Nelson Yeusby and Miss Lydia Gerhardt.

Northrup-Bamburg.—At home of bride, Sept. 19th, by B. H. Hayden, Clifford J. Northrup and Miss Jennie E. Bamburg.

CHURCH EXTENSION RECEIPTS

Comparative statement for third week of October, 1906, with third week of October, 1907: Contributions from churches—1906, \$474.41; 1907, \$724.37; gain, \$249.96. Contributions from individuals—1906, \$51.61; 1907, \$577.85; gain, \$526.24. Number contributing churches—1906, 33; 1907, 58; gain, 25.

The Church Extension Fund has made a total gain of \$776.20 in its receipts over this time last year, with a gain of twenty-five contributing churches. This is encouraging over last week's report, and it is hoped that each succeeding week will bring an increase in the amount of money received.

The Board of Church Extension was the recipient of a \$500 Annuity gift last week from friends in Nebraska. We hope to swell this Fund to at least \$300,000 by the time of our Centennial, and trust that many good people will place their money in this Fund. For particulars address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

The Monuments of Egypt.

The winter turning of the tide of travel toward Egypt gives special timeliness to the series of papers on "The Monuments of Egypt" which The Century will publish in the immediate future. The articles are from the pen of the author of "The Garden of Allah," Robert Hichens, and Jules Guerin has visited Egypt in order to prepare a series of drawings, largely in color, to accompany the articles.

In our home land we find an effective means of reaching European countries through the sons of those lands already within our own borders. Work we are doing in American cities among Germans, Scandinavians, Hungarians, Austrians and Lithuanians will inevitably result in sending the message heard in America to fatherlands across the sea.

The soul of creation only reveals itself to the toiler.—Charles Wagner.

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FROM THE FIELD

TELEGRAMS

Atlanta, Ga., Oct. 27.—Meeting with First Christian Church eight days old. Pendleton has won great victory in building church here. Largest auditorium of any church in city. Hundreds turned away to-night. Church working hard. Lintt has great chorus. Fifty-nine added to-day, 91 to date.

Allen Wilson, Evangelist.

Shelbyville, Tenn., Oct. 28.—Our new \$20,000 house of worship was opened by Evangelist James Small yesterday. Large audience. He and Brother St. John continue in revival meeting. Brother Logan and congregation hopeful and happy.

W. J. McGill.

Lincoln, Nebr., Oct. 27-28.—One hundred and three to-day, 848 in 16 days. An average of 53 each day. A tremendous interest throughout entire city. Delegations from many cities and towns. A fervent spirit of prayer prevails. God leads the way.

H. Maxwell Hall, City Missionary.

CALIFORNIA

San Francisco—Evangelist J. A. Brown of Santa Cruz and his singer, Prof. S. W. Dougherty, have been leading the West Side Church in a three weeks' meeting. At the last report on Oct. 22 there had been 41 additions. More than half of these were by confession. The pastor, Robert Lord Cave, commends very highly the labors of these trained evangelists.

ILLINOIS

Rock Falls—One person made the good confession in regular services conducted by C. F. Ladd, the pastor.

Fisher—This church has held six meetings in the five years' ministry of S. Elwood Fisher. For the first time the pastor had the assistance of an evangelist in a meeting which ended Oct. 20. B. L. Allen was the evangelist. There were in all seven additions. The pastor has received a total of 206 additions to the church. The congregation celebrated last Sunday its 22d anniversary. It has an encouraging outlook.

Barnett—William A. Ward is holding a meeting for this church, with good results. There is no pastor on the field, and he has no singer, but there have been fifteen additions in eleven days.

Blue Mound—J. H. Smart, of Decatur, Ill., ended a three weeks' meeting Oct. 13 with 17 additions. Eight of these were men. S. E. Sines is the pastor of the church. The congregation has a modern church house, and opportunity for a great work.

IOWA

Hamburg—Isaac Elder has the help of Charles E. McVay in revival services. Two accessions at first report. The singer has an open date for March.

MONTANA

Deer Lodge—There were two additions in regular services of the new pastor, Daniel George Cole.

NEW YORK

Syracuse—C. R. Stauffer has received since the last report six additions to the Rowland Street Church, the younger congregation of the city.

UTAH

Salt Lake City—In regular services with Dr. Albert Buxton preaching there were two additions Oct. 17. One of these was by baptism.

WASHINGTON, D. C.

Reports at Washington preachers' meeting: Vermont avenue (F. D. Power), 4 by letter, 1 confession; 15th street (J. E. Stuart), 1 baptism, 1 by letter; 9th street, (Geo. A. Miller), 1 confession. Many Disciples passing through from Norfolk spent the Lord's Day here. W. T. Moore spoke at Vermont avenue. Miss Bertha Mason at 34th street, F. B. Sapp at H street. Miss Berry sang at Vermont avenue and 9th street; Frank Huston also sang at the latter place. Evangelistic services were begun at 9th street on Oct. 20th, the preaching being done by the pastor, and the music led by Mrs. J. E. Powell.

Claude C. Jones, Secy.

THE YEAR BOOK. IMPORTANT NOTICE.

The forms for the Year Book for 1908 will close Nov. 15th. It is highly important, therefore, that our preachers making changes should notify this office without delay.

The American Christian Missionary Society, Wm. J. Wright, Cor. Secy.

MINUTES OF THE NATIONAL CONVENTION.

Copies of the printed minutes of the fifty-seventh annual convention of The American Christian Missionary Society and affiliated interests, together with annual reports, may be had upon application to the office of The American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, O. Single copies, 25 cents. A year's subscription to the American Home Missionary, including minutes, Year Book, and other special numbers, 50 cents. Orders should be sent in promptly, as only a limited number is printed. Preachers should provide a certain number of these for general distribution.

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RICH KERNELS. FROM THE LAST ANNUAL REPORT OF THE FOREIGN SOCIETY.

Gains.—The receipts amount to \$305,534, a gain of \$36,807, or 13 per cent. This is the largest gain in the history of the Society, except the year 1905, when it was \$44,604.

Churches.—Number contributing, 3,415, a gain of 237. They gave \$123,468, a gain of \$14,450, or 13 per cent, the largest gain from the churches as churches in the history of the Society. The churches averaged \$36.13, and 1,060 reach their apportionment. We hope to enlist 5,000 contributing churches this year. They are asked to give \$150,000 as churches.

Sunday Schools.—Last year 3,785 schools observed Children's Day, a gain of 147, and their offerings aggregated \$77,158, a gain of \$10,349, or 15 per cent. This is the largest gain from the schools in the whole history of the Society. The schools averaged \$20.38 each and 1,628 reach their apportionment. We hope to receive \$100,000 from the children this year.

Endeavor Societies.—Note that 997 offerings, a gain of only 28. Their gifts reach \$12,789, a gain of \$781. They averaged \$12.84 and 439 reached their apportionment. During the current year we ask them for \$15,000.

Personal.—Personal offerings number 953, a loss of 245. They aggregate \$32,145, a loss of \$4,560. They average \$33.73. We renew our request for \$50,000 from this source this year.

Annuities.—Thirty-three gifts were received on the Annuity Plan, amounting to \$36,250, a gain of \$14,237, or 60 per cent. The whole amount received to this fund during the past ten years, or since it was started, is \$284,198. We hope to receive \$50,000 on this plan this year. We solicit correspondence.

Bequests.—Only \$5,729 was received from Bequests, a loss of \$1,933. Friends are requested to remember the F. C. M. S. in their wills.

New Missionaries.—Nine new missionaries were sent out. We hope to send out fifty by Sept. 30, 1908. Help us in this great task.

Missionary Force.—The whole missionary force now numbers 564, including 410 native evangelists and helpers, a gain of 76.

Medical.—The Foreign Society supports nineteen hospitals, and last year 99,087 patients were treated. This is a Christly work.

Educational.—Forty colleges and schools are supported, and the attendance last year was 3,384, a gain of 883.

Orphans.—The Foreign Society feeds and clothes and houses about 400 orphans. This is a great work.

Literature.—A great amount of literature is written and translated and printed in the different tongues where work is being done. This branch of the service is very important.

Membership.—The membership in all fields is 9,879. The number in the Sunday schools is 7,220. During the past year there were 1,912 additions, an increase over the previous year of 796, or about 40 per cent, and a net increase in the membership, after deducting all losses, of \$1,700, a net gain of 20 per cent.

A Comparison.—Our gain in the home land last year is said to be a little over

3 per cent. We expend in the home land about \$265 for each convert, but in foreign lands about \$176.

Contributions.—Contributions in all mission fields amounted to about \$44,000.

Whole Amount.—Received by this Society since its organization in 1875 is \$3,074,333, or an average of \$96,073 per year for thirty-two years.

Payments.—Last year the payments reached the great sum of \$278,819, or about \$23,235 per month, or about \$763 per day.

Offerings.—The time for the offerings for Foreign Missions is as follows. Endeavor Societies, first Sunday in February; Churches, first Sunday in March; Sunday Schools, first Sunday in June; Individuals, every day in the year.

All the offerings this year must be made true Centennial offerings.

Note.—Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, O., who will promptly return a proper receipt.

BUTTE (MONTANA) BRIEFS.

Butte is a city of sin, strikes and startling sensations. The sin is so well known that comment may be unnecessary. Being the center of an exclusive union—unionism gone mad—strikes and boycotts are of common occurrence. The sensations follow one another in close succession. The ruling one at this time is the failure of the largest bank in Montana, or at least, the suspension of the same. Many of our people have their all entrusted to the keeping of this institution, and so today, we are all more or less dubious. We are not at all certain whether we will ever get it back or not. This following upon the slump in copper which necessitated the closing down of nearly all the mines—and most of the men in all of them—makes our prospects rather dark. Not only is Butte affected, but Anaconda, Great Falls and Helena as well. These cities depend largely on Butte mines for their principal means of livelihood. However, God still lives and the church at Butte is living. The summer has been a good one for us. Our audience showed no falling off in attendance or interest. Our prayer meetings have been larger than for a long time. We have had fifteen accessions since last report, making eighty-four in all since April 1st. Against this, we have lost twenty-eight by removal. Some of our strongest members have left us. Our new parsonage building begun in May is nearing completion. It would have been finished a month or more ago, if a strike of the plumbers which continued for five weeks had not delayed us. They were getting \$7 per day, but wanted \$8 and got it. The building will cost about \$5,000; building comes high in Butte. We have remodeled our basement and now have a splendid Bible school room. The school is growing rapidly. In spite of the dark outlook we shall begin a protracted meeting Sunday, November 3d. Edward McKierney will have charge of the singing. I shall do the preaching. The interest is great and we hope for a good meeting. Revivals are difficult here. The people move so much and everything is so unsettled. We shall try and do our best. God is with us. Brethren, pray for us.

Edward Oliver Tilburn, Minister.

No church can make good claim to the term "apostolic" which leaves aside the offerings for missions. Remember the state offering this month.

Once a dozen pigs had to cross a stream. So the oldest of the herd said: "Now we are a dozen; when we go to the other bank let us not forget to count and see that we are all right."

So they crossed over to the other side, and the leading pig counted his followers and found they were eleven.

"How is this? I counted twelve while on the other side!"

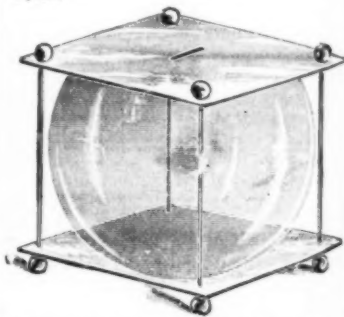
"One of us must have been drowned or carried away by the stream," said the other pigs.

So there was great alarm in the herd for a while. A sage, who had been observing the scene from the opposite bank, laughed.

"May I know why you laugh, sir?" said the old pig.

"Because," said the sage, "you have furnished the only instance in which self was lost sight of—I mean that self which is the first object of care all the world round!"

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VINCENNES AND VICINITY.

A. A. Brown, of Poseyville, recently held a short meeting for the church at Poseyville. He was assisted by Miss Una Dell Berry.

Brother G. W. Ford is to take the church at Owensville. He is to commence his work with the church on the first Sunday in November. He will also preach for the Old Union Church.

The church at Mt. Vernon at the present time is without a pastor. W. H. Brooks, of Carlisle, Ind., spoke for the brethren a few evenings in September.

The church at Winslow is also without a pastor at the present time. The church at Winslow has some very excellent material in it.

G. S. McGaughey, we have been informed, has given up the work at Palestine, Ill. He has labored with the church there for a goodly number of years.

The writer is to deliver an address on "The Drink Problem" at Sumner, Ill., on Friday evening, November 1. The church at Sumner is at the present time without a pastor. The Sumner Sunday school has entered upon a contest with the Sunday school at Princeton, Ind. The schools are evenly matched.

H. J. Otto, our inventor-preacher, will commence a meeting with home forces on the first Sunday in November. All the churches in Princeton are to hold meetings in all the churches at the same time. The Princeton church building is being treated to some repairs. The Ladies' Aid Society has been doing some excellent work for the church lately.

The Nauvoo church, out about ten miles from Princeton, is doing good work. The church was only organized last year. It has a new house of worship. It supports preaching every two weeks.

The writer while at Evansville, Ind., in attendance upon the State Conference of Charities and Correction had the pleasure of calling at the home of Brother L. F. Drash, pastor of the Bethany church. Brother Drash is a very busy man. He is serving the Evansville Ministerial Union as secretary. He has also been elected president of the local C. E. Union. He also has charge of the devotional services at the Deaconess' Hospital every Tuesday evening. He serves the 13th Missionary District as secretary. His work with the Bethany church is in a very prospering condition. He will commence a meeting with home forces on the first Sunday in November.

Brother R. D. Brown has resigned the pastorate of the Evansville Central Church. He closes his work on the last Sunday in October.

Brother G. S. Lawrence is doing a nice work with the First Church in Evansville. The work in Evansville is heavy. As a people we did not get in on the ground floor for some reason or other.

WILLIAM OESCHGER.

CHILDREN'S DAY FOR HOME MISSIONS.

"Home Missions" is the uppermost theme in the Sunday schools just now. Offerings for this great work will be made in all the schools November 24th. A delightful exercise has been prepared by Chas. M. Fillmore for the Home Board, and many schools are planning for a festal day on the Lord's Day before Thanksgiving, using this exercise and

other good suggestions from the office of The American Christian Missionary Society. Every school in the brotherhood should make an offering to this work this year.

TO CITIZENS OF THE KINGDOM.

(Continued from page 933.)

fringe it was the custom to elect three women members of the Legislature from the county of Arapahoe (Denver), but this is no longer done. Neither of the last two Legislatures have had any women members. In 1900 there were twenty-nine women county superintendents elected, 505 school directors and scattered throughout the state one woman representative in the offices of county clerk, county treasurer and assessor. At the present time there is only one county office, outside of that of county superintendent, held by a woman, namely, the treasurer of Gunnison county. Party politics are now directed almost entirely by men.

Colorado has today the best laws of any state in the Union for the care and safeguarding of children, for the treatment of unfortunates. Very largely is this due to the organized efforts of women.

The personal effect of equal suffrage on woman depends upon the individual. It has coarsened some. It has given breadth and increased self respect to many. A few it has left untouched.

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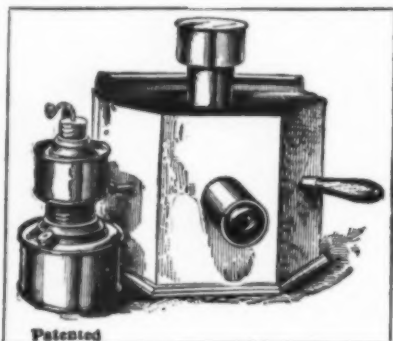
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